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# MINISTERS DVTY

## To reprove Sin in the Pulpit, as God Himselfe doth in His Scriptures.

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*Thou shalt not hate thy Brother in thy heart: Thou shalt in any wise rebuke thy Neighbour, and not suffer sin upon him, Lev. 19. 17.*

*Open rebuke is better then secrete love, Prov. 27. 5.*

*Lift up thy voice like a Trumpet, cry aloud, spare not, shew my people their transgressions, and the house of Jacob their sins, be not dismayed at their faces, leſſ I confound thee before them, Isa. 58. 1. Jer. 1. 17.*

*Them that sin rebuke before all, that others also may fear, 1 Tim. 5.20*

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*Veritatem negat, qui eam non liber'd predicat; He denies the Truth with holding it in unrighteousnes, who doth not speak it out fully and truely.*

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*LONDON,*

Printed for *Henry Cripps*, and are sold at his Shop in  
Popes-head-alley, near *Lombard street*, 1656.

MINISTER  
YUDE

## Population Structure

Two of the most significant findings in this study were the significant positive correlation between the number of hours spent on the Internet and the number of hours spent on the computer, and the significant positive correlation between the number of hours spent on the Internet and the number of hours spent on the computer.

Ходын

2. *Surgeon to the Royal Engineers* has the following in his collection  
a fine *purple-pink* *water-plantain* *Leptandra* *virginica*.

*The first Treatise and Query arising  
from the result of the Debate  
upon the former Queries, whether  
a Godly Minister settled in his  
heart, upon Scripture grounds, as  
to the negative in all the foremen-  
tioned, may not deliver himself  
in these matters unto his people,  
clearly and plainly, as he himself  
is persuaded the truth is in Je-  
sus? &c.*

*It is resolved in the affirmative, that  
he may and ought, and stands char-  
ged by his God so to do.*

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**CHAP. I.**

**S**IR, you have occasioned the putting this question. And now as it is our duty, so is it our businesse to put this out of question, "That a Godly Minister ought, as to de-

“ declare the truth of Christ unto his hearers, that  
“ he may, through him that strengtheneth, esta-  
“ blish them therein; so also to fence and guard  
“ them against all that which is ~~as the romanes~~  
“ extremes are, cleave crossie and contrary there-

*Answer to Mr.  
Bl. p. 394.*

unto. And truly, Sir (to make bold with that learned mans words, in a matter somewhat different.) But that the interest of mens immortal Souls, is come to be concerned herein, we should think the time exceedingly lawish'd that will be spent in this enquiry. Let him that is ignorant (about this his duty) let him be ignorant still, were a sufficient answer thereunto. Yet considering that great interest aforesaid, we will give you our perswasion in this matter, and leave it to the Godly-wise to judge, how consonant it is with the holy Scriptures. Your judgement, as is too evident, bends the contrary way; you would have drunkennesse, and such like prophanesses, and ranting doings, declaimed against in the Pulpit, as also abominable Idolatries, and damnable Heresies, not forgetting that carfed toleration—Ecc. Truly Sir, we can speak clearly, our Consciences bearing us witness in the Lord, that we hate, yea, loath such doings, with those Idolatries and Heresies (not to make comparison) with our hearts and spirits: only for that Toleration so much Anathematized, we

for that I never told you that, but now I have, we are not so clear about it as we ought to be, before we curse it. Only this is clear unto us by the Spirit of God in his word. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil. Dr. Owen of Tol. p. 40.

Tol. p. 40.

5

Now

Now how far our Rulers are to be faulted herein, is not for us to judge. So let that pass without our curse, till we know more certainly of it; yet we hope we shall be found in the number of those that cannot bear with that which is evil in our selves, or in others, so far as may lie within our compasse to hinder. And this last said layeth (as we conceive) a charge upon us, to deal with you here, as we have done in those sacred matters hitherto, plainly and clearly; and this is it we would say first.

That we cannot think that drunkennesse, profaneness, those ranting doings there, and here, and every where, no nor thole abominable idolatries, nor thole damnable Heresies, do procure such mischief to the Church of Christ, as your doings do in the house of God (if we may call your meeting places by that name). Your free admission of all Infants to the Font, and of all Parents to the Lords Table, so be they were baptiz'd into your National Church. It is our periwration, that these your doings (you being in account, as we hope you are, a Godly man) do the Church of Christ the greatest mischief, together with the toleration of all heathenish feast, you call the Feast of the Blessed Matricity; and the profanation also, you your self helping it on, of the Lords Prayer; these are the doings which do mischief the Church of Christ very much; at the least have a tendency that way; for we know, mischief these cannot. Because, he that matereth in every moment, being his Vineyard of Red-wine, will see to it, lest any hurt it, keeping it night and day:

6. 1.

Is. 27. 3.

day: On this very day, though a day of trouble  
 and of rebuke, and of provocation, the earthly  
 wise God is working gloriously for his Church,  
 and leading a blessed method of all these confu-  
 sions; he will give unto his people an expected  
 end, *Peace, Peace,* to all those whose hearts are  
 staid upon him, because they trust in him. So  
 that we have concluded from Scripture prom-  
 ises, That the Church of Christ could not have war-  
 red any of your doings, either at the Font, or at the  
 Lords Table: He that spake light out of dark-  
 ness, brought life out of the Grave, a most  
 glorious Blessing, from a most cursed Cross,  
 which his people can trust him, bringing glory to  
 his great name, and good to his Churches, by  
 all the evil of your doing before mentioned,  
 and yet not yours more than theirs who are Bre-  
 thren in office with you, all over your National  
 Church, doing the same things, rather the same  
 provocations. But no thanks to you for all  
 this, no more then we can give to them who  
 have done, and to this day do their utmost to  
 vindict us; your doings have a tendency the other  
 way, to set things back, or to turn them to the  
 posture they were in, to hinder their *impious*  
*reformations*, which will not leave us half behind in  
 Egypt; your doings are a mere provocation to  
 God (we are plain with you Sir, and we must  
 be so, but for your good, if you can see it) a  
 mere provocation we say, ye provoke your  
 God more then the Drunks do, then hypo-  
 critical mockers do, more then prophane per-  
 sons, as was Esaias, you more then the Killers  
 do;

do, or those abominable Idolaters, and damnable Heretics, those they call Quakers; ye provoke your God more then do any of these, or all these. Sir, for love-sake, we would call somethings to your remembrance: The Lord God did not take it so ill, it was not fall up to the height of such a provocation, that the Philistines carried his Ark, they did like Philistines that had no light nor rule to walk by, so up they hoisted the Ark, and no breach upon them for so doing. <sup>1 Sam. 6.19</sup> If <sup>Num. 45.20.</sup> And we all know what followed, *Jesus Christ is risen* dead, performing as he thought a service of love unto it, which speaks out plainly, and like Thunder in our ears, that the Lord God will take that from a *Philistine*, which he will not take from an *Israelite*; from an *Infidel*, which he will not take from a true *Believer*; from a *Drunkard*, which he will not induce from his *Display*; from a *Ranter*, which he will not bear with from his *Saint*; from an *Admitter*, which he will not from him who professeth to *sift* from *Tables*, from an *Heretic*, which he will not from him that hath received the *truth* in *love*. A *Drunkard* does like himself, you cannot liken him to any other, unless it be to a *Syvine*; a *Ranter* like a *Ranter*, you cannot liken him to any other, unless to his father the *Devil*, who had his flesh and bone, would act as you see a *Ranter* doth. *Quakers* will do like *Quakers*, like persons possessed with a *Demon*, for as the Proverb saies, they *whom the Devil drives*, and they *quake whom the Devil shaketh*. The Lord God may bear with these a long <sup>2 Sam. 6.7.</sup> <sup>1 Chr. 13.</sup> <sup>time</sup>

*A parvum mi-  
nus & mini-  
mum est in ci-  
vilibus in sa-  
cri nibil non  
maximum. Nu-  
ga sunt nuga  
in ore plebes,  
in ore sacerdo-  
tis blasphema.*

time after his manner, as he did with the Amorites, yet when (take it by the way) he begins to strike, he will make an end, there shall not need a second blowe. But vve find not he did ever bear so long vwith his ovn people in covenant vwith him. Therefore surely those vyords contain much, and teacheth us a great lesson.

*Exo. 23. 91.* Beware of him and obey this voice, provoke him not, for he will not pardon your transgressions. Not pardon (vve must open this in passage.) Then that Lord vwho multiplieth pardons seems to deal more hardly wth his peculiar people (for of them he speaks in that Scripture) then vwith the bulk of that people vwho had broken that

*Psa. 78. 38.* covenant vwith him, for thus vve read, he, full of compassion forgave their iniquity. Surely, this cannot be meant of a true and proper pardon of sin, but onely thus, upon their feigned repentance and humiliation for sin, the Lord respited their judgement; he did not punish them at that time, so the followyng vyords are expositiōneall, they explain the former, He forgave their iniquity and destroyed them not, yea many a time turned he his anger away, and did not stir up all his wrath. But these vyords in *Exodus*, He will not pardon your transgressions, speaks forth this, as vve conceive, and it is very observable, he vwill not vyink at his Churches sins, no, Christ himself vwill not, and for many reasons, too long here to set dovn, yet, take this one amongst many, sith it is to our purpose, he so loved his

*Ephe. 5. 25.* people that he gave himself for them, and vvalsh-  
*Rev. 1. 5.* ed them from their sins in his ovn blood, now having

having so done, he ywill not baulk, nor bear  
wth the sins of these people; he ywill be quick  
wth them, whom ever he sparoth, he ywill not  
spare them, if they ywill sin against him, nor  
look wth a favourable eye upon them till they  
have repented heartily for that they have done;  
*He will not pardon your transgressions for* *MY*  
*NAME is H U M .* The sum of that we  
would say to that you have said, that you would  
have drunkennesse and ranting sins, and such like  
reproved in the Pulpit.

The sum of what we would say thereunto is  
this, that the prophaneesse of you the Prophets  
and Stewards in Gods house, which *from you is*  
*gone forth into all the land;* is rather to be repro-  
ved in the Pulpit then any of the forementioned,  
for the reason abovesaid: because those sinnes  
do not so much hurt without Gods house (un-  
lesse you admitt them in) as your prophaneesse  
doth within Gods house, being more contagious  
then a Plague sore there. And because the  
Lord doth not so narrowly observe a bastarde  
people *poor and foolish* what they do, they do  
(as was said) like themselves; as in the Devil  
their father, y doth what his sons and daughters  
do, nor doth he so much regard what is done  
at your own Tables, as what ye do or suffer to be  
done at his own Table, The Lord thy God is a  
*jealous God.* Wherefore *among you* saith Moses, they  
sins to day and are punished to morrow, That  
holy man expected present judgement would  
Edibupon Gods people sinning, *Thou makest me* *Job 10. 14.*  
*and will not acquit me*, saith *Job.* *His fire is in* *Isaiah 31. 9.*

Jerem. 5.4

Dent. 6.15.

Job. 22. 18.

*Zion, and Furnace in Jerusalem;* they that sin there cannot escape long. God will indite ten times as much from another, a profane person him, or her, then he will from whom he loves, and hath taken into covenant with himself. And as the Lord is sooner provoked to anger by the sins of his own children, then of any other men, so his anger wont to be hotter, and his corrections sharper on them then on any other.

*Deut. 32.19* When the *Lord saw it*, said *Moses* (that his own people fell to Idolatry, and other grosse sins) *He abhorred them, because of the provoking of his Sons and of his Daughters.* He will not take the contempts and indignities done against him by his own Children, and Stewards in his own house, the place of his glory, at his own Table, where he, in as visible a way as can be to the eye of faith, sits and communicates with his people there in the midst of 'em, as in a Chair of State. And this bespoken, for the vindication of them, who will never cease, till they cease to speak in the Pulpit, to declaim against those abominations that are committed in Gods house, and more especially at the Lords Table, more against these then against all the Swinish Drunkards and Devilish Ranters in the Nation, or Church National. For to speak out once more, we cannot be inclined to think, that the Swinish Drunkard, that Jeerer and Scowler of all goodness, that abominable Idolater, who would not the words of Christ, as we daily did then cover his person, we cannot think that any good of thefe, or all these do so much mischief in the

Town where you were born, as the Minister there doth, giving forth water to the Babes of those Parents, and at the day appointed as Mr. H. doth the Lords Supper to the Parents themselves, as abominable as in and Satan can make them. And now we have spoken plainly and proceed so to speak, that we may in the first place prevent if it may be, what is suggested, against this plain dealing in the Pulpit, wherein we have cause to fear our Minister hath not dealt so fully and plainly with his people (whatever is suggested or forced to the contrary, that he is too plainly as he is charged from his God, and hath his Warrant from his Scriptures so to be.

Therefore in the second place we will grant unto you, that these are times and cases, when the *Providence* shall *keep silence*, for it is an evil time. There are times for all things, and among these all, *a time to keep silence, and a time to speak*, and it is a great part of Prudence to know this time, to hit the Article or joint of it, and so well to hit this season, *when to speak, when to be silent*. Truth itself hath its season, when to be published out and made publicque, when to be kept in. *Mr. H. have shewed heartily of excellent Tindall Letters*, which speaks fully to this matter: But we made some mention of it before. That worthy man in his Exposition upon *Job. 13. 5.* speaks yet more fully to this, how to know our season for silence, and for speech, which concerneth very much to take notice of, because we know in some cases, it is our wisdom to be silent, and in some cases, it is our folly not to

6. 2.

*Amos 5. 13.**Eccles. 3. 7.*

speaking. Who will hardly be known that he arned  
muns general. It is our seeing to speak, when by  
speaking we may bring glory to God, and do good to  
our brethren. Then a Minister of Christ must  
speak, if there be a *Mis*er, to do his duty, come  
on it what will. Be the time never so perillous,  
hard and fierce, yet when he may bring glory to  
God, and good to his Brethren, then the Prudent  
man will not keep silence, though it is an  
evil time. Nay he cannot keep silence, though  
he would, for so would his Master, if it would be  
spared; but keep silence he cannot. *His Master*  
*Christ constrains him*, Christ's love to him, his  
love to Christ, is like fire within him, it will  
flame forth, together with his anger against all  
that which is contrary to the mind and will of  
his Lord and Christ, so now in this case, where  
in the glory of Christ is concerned, you may  
firname him as one was the *Zealot*, for of those  
two affections *love and anger*, *Zeal* is compoun-  
ded. *Anger is as much out of love*, as *hatred*;

*2 Cor. 5.*

*Luke 6.15.*

*Act. 1. 13.*

*Ira est tam ex amore, quam ex odio* that loves Christ dearly (else he loves him not) is carried out angrily, yea, hatefully against that which his Lord hateth, whether in himself (this hatred begins within) or in other persons or things; for it hinders *union and communion* with the person he so dearly loves. This *trans-zeal* is for Christ, who was so zealous for him, as that to accomplish his peace, he laid down life and chose rather to suffer the pangs of death, whence it is that the faithful of the Lord have appeared for him in the most perillous times, and have

have soe been ablye trauayled and conuerted them-  
selves, thought they might haue saved their  
lives and escaped terrible tormentinges; by not  
holding the trueth in unrighteounes, yould the  
Christians in the Primitive times haue offendid  
against onely the curse of God, yor haue suffred  
it to be said they had offered gloucyn when they had not  
what deade fayle sufferings had they preuented?  
But yow haue read the story of those times, and  
haue yore doubtyno yvalked over those fields of  
blood once, and againe in yhys world woul-  
d

We proceec to tell you our persuasion, that  
a Minister of Christ cannot keepe silence, at this  
time, though it be *an evill time*, but the rather  
lift up his voice like a *Trumpet*, and agaynst  
those things wher in yow would persuade, if  
not command silence, surely the charge of God  
unto him, and the Word of his God yowthin  
him, is like *fire* there, or like *new Wine*, wher  
haue a vent, *He hath the mind of Christ*, as all  
the fearefull before him, and as they haue done  
in the cause of Christ, and matters of his service;  
so must he. Hear how *Isaiah roade* in the ears  
of an idolatrous people, like a *Loyall* in the For-  
ests, calling the *Princes* of *Persyiany*, *caldmen*  
*of Iudeh*, *Rulers* of *Sedom*, and *people* of *Gomor-*  
*rah*. It cost him his life, though i another thing  
was prechid, and shid to his charge. *None*  
would stille him shold iye speake of *Jerusalem*, *As-*  
*rael*, and all the other Prophets, who spidid all  
thayre, and come so i there who come neare to  
our cause, either the *Baptist* or *speyning* the best  
men

§ 3.

Isaiah 1. 10.

mean the Country, upon ~~commune~~ account, thrusting in upon him to take *Saint George* after the master against the *wrath to come*, as an instrument (the very case we had in hand) we mean sheltering them ~~ever~~ under that shadow, as great and long among us, as that *Macbeth* we read of in *Drama*, by the if we observe well, chaseth them away, as we would do so many Vipers (which was hinted before) he was bold in his Lord and Majesties, come on it what would. And we know how plainly he dealt with *Herod*, that great and notorious person, as well as we know how *Herod* dealt with him: what thought *John* might do his duty, though it cost him his head, which *Herod* would have, that he might be sure of his songes, that wherewith he should reproove him no more.

Act 4: 13. ~~and good here, now and you were born~~ ~~the cause, you wonder, and not only they;~~

*But all the apostles, truly said they, we know but speak the things which we have seen and heard; we cannot, as if they had said, we must deal with this as Moses speak with them, take off our heads before we come, we will be killed, instead do as we do with the excommunicated, and let us not know, we are as we do, for we are in the little*

*Gal. 1. 16. confiding putting his life into his hands, who  
knows how difficult that it has proved with you  
and how you have been grieved by grace the Lord your  
God has not given you this command.*

2 Tim. 3.11, *greedy men, who know not the commandments of God,*  
12. *which are good and sound in the faith.*

to conclude so soon, that is resolved so aptly for  
his Goods, and to live Godly in Christ Jesus, &  
shall ~~not~~ <sup>not</sup> be accused. I know a man, (Mr. Paul,)  
to live as quietly among my neighbours as others  
do, and to gain the love of all, and to make a  
gain of it: and truly, ~~it~~ <sup>the</sup> return is but a  
Bawd to this thing. But I could skill of the way  
though: Could I cause to preach up the Croffe  
of Christ, and Salvation by it, and by no other  
means under Heaven, and then forbear to preach  
down Circumcision, and observation of days, and  
such like Idols? Could I do so, I should  
come fully up to as high a rate in the markes of  
the World, as others do: If I yet preach ~~it~~ <sup>Gal. 5. 11.</sup>  
et alio, why do I yet suffer persecution? then is the  
essence of the Croffe sealed. In the full Scripture,  
and Luther hath a full Exposition upon it, but  
we passe on, yet cannot we forbear to tell you  
Sir, by the way, our Godly jealousy of you,  
that you are no lo refolute in the cause of Christ,  
to say no more, as Paul was, and all the faichfull  
of God ought to be, and assuredly are, if they  
are indeed what they profess to be; and the  
reason of our jealousy is, because you are so  
quiet among your neighbours, and they so qui-  
et with you; it is much feared you never storn  
their tools; for when you shall so day past all  
peraduertures they will storn you, though you  
carry your matters never so whily. I wished  
you do, if so you do: The wisdom of the San-  
cte is allowed you, to be prudent and discreet  
in the management of your affaires, I command  
you to remember Mar. 10. 16

Mar. 10. 16.

remember you must be as harmless as a Lamb  
 Study to be quiet is the Apostles counsele, and it is  
 to be followed by you, though ye should be as  
 a Sheep in the midst of Wolves. And in the  
 midst of them every faithfull Minister is at this  
 day, as the Lamb before him were in former  
 daies; and the more he shall declare his faithfull  
 ness, the more his people will declare their Wolf  
 iishness. And surely Sir, you fare not better  
 then your Brethren, you are in the midst of  
 Wolves too, howe'er they may look like Sheep,  
 presenting their Infants to Baptism, and them-  
 selves a moment after to the Lords Table; for  
 then they are in Sheeps clothing, when inwardly  
 they are ravenous Wolves. Ye have by your lo-  
 free admittance crested them up like Sheep, and  
 they have for a day changed their actions, but  
 their manners are the same, and as very Wolves  
 as they were before, and more grievous (which  
 may be) and cannot possibly but be so, (ever  
 since they had admittance to that place, where  
 unto onely Sheep and Lambs should be allowed  
 to come, we are in true Disciples. And now it  
 is easly understood how it comes to passe, that  
 you live so quietly in the midst of these though  
 Wolves they are, as sure as Nero was a Lion, and  
 Herod a Fox, unless ye have made them sheep  
 in the Lords Table, that is, have converted  
 them there, (for that is possible, say you) it is  
 because you reckon all Sheep, and none Wolves,  
 Dogs and Swine in your Pulpit, and continue  
 such all by the Word and Spirit our nature bee  
 changed

changed as well as our actions: But yet this we were saying, this is the way to be taken, and it is an easie way to be found, being a beaten path, and the road of the National Church, to live quietly amidst your people, and they quietly with you, account them all Sheep, and admit them all to the Lords Table, upon that account, because they can shew for it, they were born and baptized within the Pale of a Church-National. We have told you our jealousie and so will proceed, but we are clearly of your brother Humphrey's mind, and others of your Brethren of the same perswasion and practise with you, how that there will not be any difference betwixt you and your people. But when you shall fetch a full blow (it is Luther's expression) at your Disciples and Saints, who hold their Saint-ship by no other tenure, but that of Infant-Baptism, then you shall hear them rage and roar, as their Father will when hee is pinched. There will not be any difference betwixt you and your people.

In the next place we take in what you plead for your self to justify your prudence in the management of your matters, as to Gospel administrations, you preach unto your people necessary truths, you call fundamental, which they must know, and perish for ever, out of the world, and out of them.

It is well you do, and yet to be plain with you, we make some doubt thereof. It is a necessary truth, and in the first place to be declared unto us, what creatures we are by our first birth, being both children of wrath, and bringing in with

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we a most fruful root which puts forth fruit in one member onely, then how much more by all a world of iniquity. This must be declared unto us, and in some meaure understood by us, then for ever we will look after Christ, he ascend the means whereby he is made knowne unto us, and can be received by us. Now you that teach.

James 3. 6. a He that would make the your people to account for highly of their birth, way plain for priviledge, as that they are born Believers, Disciples, Saints, being baptiz'd into your Church, true sense of the ye cannot (as we conceive) hold out before depth, breadth, and length of them, as you ought, ~~the horrid state of nature, and~~ worthy Shephard calls it, wherein every新生 child is born. more in us by nature then in Devils, why we should be justified. Mr. B. of Just. p. 183. ~~the~~ born lame, blind, or deformed, is judged an heavy calamity. But to come into the World an enemy to God, and God an enemy to us, is not at all regarded.

Mr. W. J. upon Jude 6. Sinfull pra-  
hises are but expositors up-  
on our natures, Truly Sir, we are more then jealous of you, and your brethren in your way, that ye make the people idolize their first birth, we mean the posterity on they haue by Nature, though yet thereby we are infatuated, and possessed of nothing but a Curse (which was hinted before) having brought into the world with us that sinning sin, which is virtually or femininity every sin, the horridst and most prodigious that can be thought on, being the root of all sins. *I told you all the Devil*, (worthy Capel's words) yet you could not make the *sin that mortal sin could not draw and ensnare man unto*. There being no sin that is committed, but might be committed if Sathan were dead and hanged.

Temp. 38.

p. 40.

There-

Therefore (so the good man goes on.) He is not truly acquainted with the depth of original sin, nor soundly humbled, who thinks he had never done those faults except the Devil had tempted him. There is no abomination so prodigious, but our original sin would water at it. It is the goodness of God and his merciful favour alone, who hath kept us and our families, from occasions of such sins, or such occasions from us. Bless God then (worthy Capel speaks still) and did you ever hear words more fit to our purpose, and more full to give instruction and to call to remembrance as some Psalms are titled. *Bliss God then that Cain hath not killed Abel in our houses; that Amnon hath not deflowered our Tamar; that our Absalom hath not been the death of his brother Amnon; ay, that our son Absalom hath not sought our lives also; that Reuben hath not gone up to his fathers couch. What are we? what are our fathers houses? that we have been preserved in our houses from such scandalous sins? Are we better? are we so good as these fathers were? Should God sit still, and the Law of Nature last on, and let our original sin or lusts win their self? The world would be sin upon sin, against Scripture, against nature, no bounds would hold us from growing worse and worse still, with greatest violence we should long after the greatest sins, and the end would be a Reprobate sense; from the which, God would deliver us. It may be of use to look over these words again, as we all, for you with your brethren, above many, have great occasion. You can or make us believe that you*

you have preached to your people all necessary  
 truths; ye have if no sin omitted; yet ye have  
 flurried over this one so necessary a truth before  
 mentioned; what called creatures we are in the  
 state of nature! Give us leave to say; what you  
 should say to your people; but they abhor to  
 hear it, and then would abhor you for speaking  
 it; what grievous Wolves, mad Doggs, filthy  
 Swine they are by Nature; they are in every  
 mire of sin, or would be there. Ye have flurried  
 over this sure, what beasts we are? how stiff  
 necked? Iron-sinewed? self-willed (all laws in  
 one) how willfull we are? All which might be  
 proved to us; and fully argued from Jeremiah  
 6. ver. 16. and last words, *but they said we will  
 not walk therein;* you, and we remember it Sir,  
 the place where, and time when those words  
 were passed over; we doubted lest they should  
 be as gods in our sides to awaken us out of our  
 dead sleep. — But to go on; ye have to speak in  
 the Lords own words, *boasted this our birthright.*  
 Ye have bid your people glory in their birth  
 priviledge (as ye and they call it) for thereby  
 they are initiated in, and possessed of 29 boons  
 they are born all Church-administrations the in-  
 fants priviledge for Baptism; the Parents them-  
 selves Dogs and Swine; though they are privi-  
 leged for the Lords Table. Thus ye have bid  
*boasted of your people's birthright,* saying, *Peace,*  
*Peace, when there is no peace.* The manner of  
 those that hold for a National Church, all,  
 and throughout but, every man of himself being  
 born

born and baptized there is a Garden inclosed, a  
 Fountain sealed, a chosen generation a royal Priest-  
 hood an holy Nation, a peculiar people; all and  
 every one of them born in England and baptized  
 there. And upon that account bring ye all  
 your infants to Baptism, and your selves to the  
 Lords Table, seeing all the Congregations are holy,  
 every one of them. We will conclude, for the  
 further we go, the more resolved we are; That  
 you have not dealt roundly with your people;  
 shewing them the root of the matter, and so not  
 preached unto them all necessary truths; nor  
 have ye behaved your selves gomely, as it behoves  
 ought to do in Gods house, and did we not  
 then shew you of yore, that this is not the  
 way to have the people at their meetings, but to let them sit  
 down in their pews, and let them hear the Word of  
 Christ, and the doctrine of salvation, and let them  
 hear the Lord's Prayer, and let them sing  
 Hallelujah, and let them have their sayings. Now you preach  
 unto your people necessary truths, that being  
 granted, what follows? why, meddle not  
 with any other matters before them, as with ad-  
 missions, Baptisms,葬禮, Lord's Table, or sepa-  
 ration of saints, or saying of the Lord's Prayer, for  
 hereby you shall make them fall off from hearing  
 those necessary truths; this is the drift of your  
 words. Now we will grant you, that necessary  
 truths, are mainly, and chiefly to be insisted upon  
 on the people, yet that but one necessary truth is  
 to be preached, as the object of our faith, way,  
 and means of Salvation, Christ crucified and  
 buried, and in tokening that, we let it, or show  
 it to them.

friends. The substance is the sum and centre of all  
 Divines reprobation, which was hinted before  
 he, and transpeakeable before his people have  
 by them, and the weightiest matters to be regarded  
 on; and yet other things there are which will  
 hold weight too in the Balance of the Sanctuary  
 and must necessarily have their consideration in  
 their due time, place, and order, so as we may  
 say in allusion to those words, *Thus saith the  
 Lord, I have set you apart to be a prophet  
 to the house of Israel.*   
 We will observe here, and shew that we could  
 with observation, what our Lord did in a  
 manner was while he was here on Earth, he is a  
 sure pattern to be observed, to be followed, see  
 his zeal for his fathers house, is even eat him up;  
 his fiery indignation against all that which was a  
 provocation to his father there; aye, or might  
 cast the small ~~the~~ vail, ~~the~~ cast that off over his  
 others glory. See how he was carried out against  
 false worship, and **Worshippers**, who were  
 taught to worship the Father by the principles of  
 men; giving that no other worship, but what  
 was the **Spawn** of their **own** understanding,  
 which is as abominable to God, as is the poison  
 of Vipers unto us.   
 See we how fit he was from humouring the  
 people in those things which we may call **shame**,  
 and judging after the flesh, we might think  
 had he yielded unto the people therein, he might  
 have made way for his **Doctrine** to have place  
 with them; as Godly Minister today now, many  
 you,

you, if he shall sacrifice to anger the people, by preaching against free admission to the Sealing Ordinances, observation of ( an Heathenish Feast, ~~such we call~~) *Christmas*, or the day of Christ's Nativity, and the saying (prophaning) of the ~~Lord's~~ *Prayer*. But observe we the carriage of our Lord and Master in these petty matters, & somuch they do passe in common account, ~~now as~~ no straignt ~~as~~ *soe* ~~no~~ *did*.

*His bearing also*, was the Sabbath day. And *§ 1.*  
this displeased the people very much, the chief- *Luke 6.6.*  
est of them wholly mistaken in the proper works *13. 14.*  
thereof, and cast him out *John 9. 14.* ~~as~~ *a superstitious obser-*  
*vation of the day*, according to their own under-  
standing, which made them very rude and un-  
civil with our Lord, and set them in a rage  
against him; reproving their superstitions, and  
informing them touching the right observation  
of the day (as now it doth, in that and other  
matters against the faidfull Ministers of Christ,  
reproving them for their prophanations, and  
horrible abhominations that way). Our Lord  
laid his hands on *an woman* which had a spirit of in-  
firmity 18 years, whom together with it, and could  
in no wise lift up her self, and immethately no sooner  
was his sacred hand on, but the infirmity was off,  
she was made straight and glorified God. And the  
Ruler of the Synagogue answered with indigna- *Luke 13. 13.*  
*tion* (take it in paleesse, and see how wanting  
our Rulers are in their zeal for the Lords day)  
he could not see the people do that, which hee  
thought to be a prophanation of the Sabbath,  
without

without great indignation, because that Jesus had healed on the Sabbath day, which the superstitiously thought was a breach of the day. There were six days in which men might to work, in them therefore come and be healed, and not on the Sabbath day. Did not the man speak reason? Certainly, carnal reason will judge so; for to speak after the manner of men, and to our ease in hand, it was a high offence to the lookers on, as we have read, to observe the Lord Christ heal on the Sabbath day; might not he to remove this scandal, bid the people come to him on the six days, rather than by healing on the Sabbath day? raise the Spirit of man against his sacred portion, as here the spirit of the Ruler, even to an indignation? Surely carnal then would have reasoned the case if they durst, with the Lord Christ then, as you now with his servants against doing their duty, charged upon them by their Lord, you will by so doing anger the people, and raise up their Spirits, even to an indignation against you, nor will they hear you treating of most necessary truths, if you shall deal with them in these matters. We pray you Sir, for quietness sake, and that you may prevail with them in bigger masters, forbear to beat on the Sabbath day, take any one, or all six it will do as well.

§. 2. This is to confer with flesh and blood which Paul would not do, and to reason thereafter, as you now do against the Ministers of Christ, doing their duty, they shall but enrage up the peoples spirit, by speaking against their indignation the

the Sacraments, observation of Christmas, and  
 praying (blaspheming) the Lord's Prayer, med-  
 dle not with those matters (it is your Counsel)  
 they engender strife; well, the faſtfull of the  
 Lord may thank you for your counſel; but ac-  
 cepting they cannot. They look up to him, whom  
 they haue truſted; and as they haue ſeen him do  
 through grace ſo do they, and this very exa-  
 ple of Christ, in healing on the Sabbath day,  
 teacheth them very much, what they are to do,  
 as in other matters relating to his worship, ſo in  
 relation to the Lord's day, to beat of the people  
 from a ſuperiuermus obſervation of that day,  
 The foolishnesſ of God is wiſer than men; and the Job. 10. 22.  
 wiſeſſe of God is stronger than men, 1 Cor. 1. 25. 585.  
 This relating to our purpose and instruction, we  
 will give you the expositiōn thereof, as it is gi-  
 ven us. God is wiſely wiſe, wiſely strong, how men  
 ſpeak the Apoſtle of the foolishneſſe or weaſonliſſe of  
 God. His meaning is, look what act ſaueſ of God  
 appears to man as having foolishneſſe or weaſonliſſe in  
 it, even that foolishneſſe is wiſer, and that weaſonliſſe  
 stronger than men. The foolishneſſe of God is Wiſe-  
 dom, the weaſonliſſe of God is ſtrength, the dark-  
 neſſe of God is light, for God is ſtrength, and in  
 him there is no weaſonliſſe at all, light, and in him  
 there is no darkneſſe at all, ſo God is wiſeſſe, and  
 in him there is no foolishneſſe at all. It is but man's  
 foolishneſſe that thinks ſo. But let him think this  
 with it, the wiſeſſe of God is wiſer than men,  
 and if the wiſeſſe of men cannot match with the fo-  
 oſtneſſe of God, how shall it compare with the wiſe-  
 dom

of GOD. If you can receive this, receive it,  
and much die may you make of it, as the GODLY  
Ministers do, doing their duty, though charged  
with popishrie for so doing, to whom the Lord  
and Master before them.

6 3.

We cannot forbear to hold forth our Bonds  
practise in one thing more, not ceasing for one  
eternal act to the whole and best refined of this  
people, no not in the poorest and most beggarly  
ceremony, that is well imaginable.

*Matt. 15. 2* which we have heard say is a point of manners to

*Mark 7. 4* do thou with newly instructed, & expert facili-

*Luke 11. 38* faction to others, notwithstanding this poor

*22 Oct 1601* ceremony, as our reason conserueth, that these

782  
would not yield unto them, the whole new world  
his hands, nor him a man to be his master, when  
they lay down to meat. We do not doubt but  
as you lived in those times, you could have ar-  
gued with the Lord abou this matter, as well and  
as certainly as others could have done, and have  
threw into reason, why the Kinges may  
been more yielding unto them, than unto us, and why  
may gain the people, and to have you in high-  
er matters, in 2000. 1600. 1600. 1600. 1600. 1600.  
good Countrey to the GODLY Ministers whom  
was hinted before. And perhaſ you may wonder  
why they do not take our counſel, & make us  
they cannot. If we say, it is the GODLY, as we say  
in the foreſe the GODLY, & the world living  
down to meat.

22 Oct 1601. 30. And when  
we had before dinner.

not



blown over, and vermin to be driven out of the house, and the house to be made clean. **Cant. 11. lib. 10. cap. 10.** **10.** **11.** **12.** **13.** **14.** **15.** **16.** **17.** **18.** **19.** **20.** **21.** **22.** **23.** **24.** **25.** **26.** **27.** **28.** **29.** **30.** **31.** **32.** **33.** **34.** **35.** **36.** **37.** **38.** **39.** **40.** **41.** **42.** **43.** **44.** **45.** **46.** **47.** **48.** **49.** **50.** **51.** **52.** **53.** **54.** **55.** **56.** **57.** **58.** **59.** **60.** **61.** **62.** **63.** **64.** **65.** **66.** **67.** **68.** **69.** **70.** **71.** **72.** **73.** **74.** **75.** **76.** **77.** **78.** **79.** **80.** **81.** **82.** **83.** **84.** **85.** **86.** **87.** **88.** **89.** **90.** **91.** **92.** **93.** **94.** **95.** **96.** **97.** **98.** **99.** **100.** **101.** **102.** **103.** **104.** **105.** **106.** **107.** **108.** **109.** **110.** **111.** **112.** **113.** **114.** **115.** **116.** **117.** 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father through Christ his son in the use of means, whereby to be brought out of that estate: We were saying, if a Godly Minister shall deal with his people according to the tenour or import of the words fore-mentioned, then are his hearers, specially these nominal *Believers*, *Disciples* and <sup>1 King. 22.8</sup> *Saints*, enraged against him, as *Abel* was against <sup>Jerem. 26.</sup> *Michaiah*, or as the Princes were against *Jeremiah*; we cannot barc his words say they, no nor our *Nation* neither, he prophesieth no good concerning us but *evil*, for whereas our Ministers all over the *National Church* have a good esteem of us (we speake your *Disciples* words) ever since we were born and baptiz'd there, accounting us *Believers*, *Disciples*, and *Saints*, (at large, and that serves our turn in our wide, large and broad way) he now for ought we perceive, quite overlooking our *Saint-ship*, the great privilege of our first birth, reckons little better of us, then of *Holines*, *Dogges*, *Swine*, as if we were *Thralles*, *Pagans*, *Infidels*, and worse, as worse they are, because they are not better, and had not been born and baptiz'd in *England*. This is that which irrageth us, and will so do till the cur, *Mr. Greenhil* sed pride of our spirits be subdued in us, we flatter <sup>en Ezech. 13.</sup> our selves, and we love to be flattered; *what is Pag. 547.* more *flattering* <sup>and</sup> *we* (we borrow another's word) being content to be taught here to speake by those who we are assured, speake to us from *God*, then to have our own mind, *de nos, et non illis*, walk after the *imaginacions* of our own hearts? And what *foister* words more sittable to us can be said, (we vary



as he dwelleth himself to be brother and wife, so  
also that he is bold and haughty. And now how  
to behave himself in your large and spacious  
housay your National Church, and give no of-  
fence either to God or men, *his labor, his spo-  
leas*, <sup>for</sup> he hath let him use all care and all diligence that  
way, it is not possible to do it, he must displeaseth  
this glorious God, or this wretched man, as possi-  
ble to please both, as it is to serve two Masters, if  
he pleaseth God he displeaseth man; if he pleaseth  
man (take him as he is) and not renewed, he  
can be taken, that is pleased with nothing but lies,  
and so he displeaseth God. *An resolved case Gal. 1. 10.*  
long agoe if I yet pleased man, should not be the  
servant of Christ? He hath leaven his thoy, and  
in the strength of God will do therafter. *Wounds*  
*should often be shewed*, give so men as their ser-  
vants and conditions are, words of instruc-  
tion one for soe, of reproef for another, of com-  
fou for a warden. A Godly Minister hath not as they  
in the world, *way, one and the same mind*, but for  
every fact, for the better, and for the sauer, or if they  
doe any a little, and smite the sinner downe at the  
Pulpit, they will raise him up at the Table-Table  
and stroake him there, *soe kindly*, *soe kindly* with  
the fomes in the body of the Church, as if he were  
a Devil incarnate, they will deale diversly with him  
in the Chancel, though he is the worse a Saint! *Indi-*  
*cated upon the matter* they have bin *soe kindly*  
which they make to him, *soe kindly* <sup>and</sup> *soe kindly*  
a word of comfort, for though the men be not  
soe like men then *Diversly*, yet they speake to  
them,

them, and deal with them as *Believers*, *Disciples*, *Saints*, words of comfort; And truly, why should not the same word serve all comers, as well as the *same Table*, like the Tyrants bed, made to serve all guests? If the guest was too short for the bed he wacked him out longer, if too long he cut the man shorter. This was acted at the highest rate of Tyranny, you will say, to *make one bed serve all*, what shall we call this, To *make on Table serve all comers*? say you, or the sacred Scripture will speak for you, But the Godly Minister not so, he makes a difference, betwixt those whose hearts are broken under the weight and sense of sin, and those that are hard-nied in their sin; and the same difference he makes at the Lords Table, else that which is one meat there, would be anothers poison, so then he is resolved upon the case, he will please God, *preach the preaching*, that God hath spoken to him, *come on it what will*; he darest not for his life, *speak smooth things*, or *prophecy deceits*, to your Believers in name, your Disciples at large, your Saints, not so much as in shew; he abhorreth (as he doth the Devil and Hell) *the dark mif-untin- gered Mortal*, *to see no signs of Peace for them*, who have no Peace, truly so-called, still making war with God and fighting against him. A Godly Minister for a World would not be found in the number of these, who *say Pillions to all arm-bolts*, and *slay the Souls that should not die*, and *save the Souls alive that should not live*; before we proceed, take the Exposition on these words, which

*Isa. 30. 10.*

*Ex. 13. 16.*

that excellent man gives, the Souls that should not die, are said to be slain, when we threaten where we should promise; and we save the Souls alive that should not live, when we promise, when we should threaten. Though the unskilfulness of man cannot make the faithfullness and the Councells of God of none effect, either by slaying one Soul of whom he bath said live, or by saving one Soul of whom he bath said die, yet their words that run knowingly crosse to the Word ana Will of God are justly charged with slaying those, whom God will save; and of saving those whom God will slay. We were saying a Godly Minister dares not do thus, he dares not call him a Believer that hath no faith, or not so much as the Devil hath; nor him, nor her, a Disciple, that hath not learnt Christ, nor careth to learn him, nor him, nor her a Saint, that are such enemies to peace and holinesse, that they would pursue both out of the World; yet in the meantime cleave fast to a form of godlinesse, neglecting, yea despising, yea opposing, yea crucifying the power thereof; it is a dreadful thing for a Godly Minister so to do, for he dreads that woe, a little word, as he saith, but very comprehensive, all evils are contained in it, woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness, bitter for sweet, and sweet for bitter. A Godly Minister abhorreth such doings, for he dreadeth the woe, he will speak the truth as it is in Jesus; give every one a portion as becommeth a good Steward, whether they will bear; or whether they will forbear,

falls much of it besides his consideration, and causeth him no trouble at all but upon their own score and reckoning now and hereafter; because the good Minister knows, nor can he conceal his knowledge, *That he who hardneth his heart (under all the means of softening) shall fall into mischief he shall suddenly be destroyed, and that without remedy; he is still treasures up wrath against the day of wrath; for as an hard heart (hardned by being often reproved) is Satans treasury for sin, so is it Gods treasury for wrath; upon this account the good Minister is sad and grieved; yet having done his duty, freed his own Soul, as we say, and through grace acquitted himself of blood-guiltiness, he rejoiceth.*

Prov. 28. 14.  
29. 1.

Rom. 2. 5.

§ 3. In the third place we cannot but tell you our observations; that we find our Ministers, some of them, if not the best, yet worthy to be numbered amongst the best, too apt to hold their peace in Gods matters, and the concernments of Souls, too open and ready to speak in their own, we mean they are too much, though others much more in complying with the people, too loath to offend flesh and blood (saintfull man) as must needs be while they ~~confess~~ <sup>confess</sup> with their own. They find it hard lurn to bear up with open face against wind, tide, and storm. They, even the best of men, do not remember God always, and then forgetting him they fear man; these look back sometimes upon wife and children, and so if not take off, yet slacken their hand from the Plough so laid our excellent Jewel. It is not always fresh

Neb. 4. 14.

I/a. 51. 7, 8.

freinds in the best mans mind, *God is my Shepherd* Psalm 23.  
 I shall want nothing; nor doth he alwaies ponder  
 upon that question his Lord put to his Disciples,  
 whom he sent forth to preach, and their answer  
 therunto, *When I sent you without purse, and* Luke 22. 35.  
*scrip, and shooes, lacked ye any thing?* And they  
 said nothing was lacking. O for faith to rely up-  
 on him, for provision, protection, all things  
 needfull, for so he hath laid: *Trust me, and do* If. 33.  
*thy duty, Bread shall be given thee, thy water* Heb. 13. 5.  
*shall be sure, Ile never leave thee nor forsake thee;*  
 our English cannot reach the Emphasis or force  
 of those Negatives we translate by one *Never*:  
 something hinders now, the Lord help the God-  
 ly Ministers to search out what it is, that they do  
 not search *our hurt* to the bottom, they do not  
 speak home to us, we are horn-skinne all over,  
 and a deadly *core* at the bottom, and they for  
 fear of they know not what, will not cut and  
 lance us, we are rough and rugged pieces, and  
 they won't hew us, perhaps they will wound us  
 or sacrifice us at least in the Pulpit; but then,  
 before we feel our selves at hurt, they will heal  
 us at the Lords-Table, where is that man that  
 is carried out with that zeal, as God requires  
 against the abominations committed in his  
 houle? the Prophanation of the Lords-day?  
 the observation of mans days, and other curied  
 usages frequent amongst us? Indeed as good  
 Lasmer said of old *deest regnū*, men speak in the  
 Pulpit, as if they *had no fire in them, no love to*  
*Christ, nor hatred against sin*; yet they that are

as cold as frost in these matters, may think a little heat in another to be as hot as a fiery Furnace.

## § 4.

But to take off what is suggested here; you like not the personating of men in the Pulpit; nor we neither, unless it be so done that a Minister hath a sure word from his God so to do, and so orders the matter, that his sin shal personate or point out the guilty man, and not his name, though why his name should be concealed, when his sin is publick and notorious, we know not, and are yet to seek. But this we know, the faithful servants of Christ in al ages of the World, have, according to the word and example of Christ, reproved sinners to their faces, dealing particularly with them, *thou art the man, ye are the men*: And indeed, when men are ascended some degrees above Hypocrisie, to impudencie and shamelesnesse in sinning, why should the servant of Christ be shame-faced in reproving? If wickednesse will appear with open-face; Godlinesse must not keep within dores, if wickednesse dares trade openly; godlinesse must not dare to keep in as a Bankrupt that dare not be seen; so laid an excellent Preacher in his time.

## § 5.

1. Let us observe the manner of *John Baptist*, first, and how roundly he deals with the best and choicest men in the Country in common account which was laid before.

2. Our Lords example is to be observed too, what a *Volley of Woes* he dischargeth, *Mat. 23.* and would have all the World to know those persons against whom he dischargeth them, and

then subjoins : *Ye Serpents, ye generation of Vipers, how can ye escape the damnation of Hell?* Verse 33. Surely the servants of Christ, and Paul for one to mention no more; he would not give place to false Brethren, *no not for an hour*, and he *wiſtſtood Peter to the face*, and blamed him boldly and smartly, because he was so to be blamed nor did he take him aside, and whisper him in the ear; nor did he tell his Brethren he had done amiss, but comes to Peter himself, tells him so, dealing roundly with him, and before them all, Gal. 2. 5. 11. 14. Indeed Paul deals very particllarly and as smartly every where. If any man obey not our word by this Epistle, note that man excellent Fennor opens that word, Note him with a brand of infamy; Note him as a Rebel against Jesus Christ, look upon him as a wretched miserable creature take heed of him, avoid him, withdraw your self from him, point at him; yonder goes a wretch that will not obey the voice of his Teacher; excommunicate him from your company, certainly there is a great wrath hangeth over him. So (he directeth his words to Ministers) if any obey not your word, note such persons, such Parties, such Families, the wrath of Heaven hangeth over them: Notorious Towns, notorious People, notorious Families, notorious Persons, they reject Christ in the Preaching of the Gospel, they obey not his Word, they press on to this Table to receive him there, Note those men, and note their Minister also, who bears and sees all this, and yet sees Visions of Peace far abou; whereas there is no Peace (faith the Lord) but woe,

<sup>2</sup> Thes. 3. 14.  
<sup>2</sup> John 11.

woe unto them Minister and People. These words of *Paul* implies all this, said that worthy man, who did not heal the *hurt*, the breach of the people, as the manner of some is, *slightly* saying, *Peace, Peace*, when there is no peace.

We would observe *Paul's* particular dealing with sinners from two or three Scriptures more: There are some, saith he, that have *put away a good conscience, and concerning faith* (an Hypocritical profession of the true Doctrine of faith, (as that learned man hath it) *have made shipwreck*. And he points unto two of them, and names them, of whom is *Hymeneus* and *Alexander*; and he tells you what you ought to do a little after, *1 Tim. 5.20 them that sin* (that is, who sin openly and scandalously) *rebuke before all*, rebuke them to the faces of all men, who are such bold and shameless sinners, that they dare do presumptuously in the face of every man: One Scripture more, their *word doth eat*, saith he, *as doth a Cancer*; he stays not there, but notes two of those corrupt and pestilent Teachers of whom is *Hymeneus* and *Philetus*.

§ 6. Thus Sir, we have taken off, as we conceive, the edge of your Arguments, Why a Godly Minister ought not to deal with his people, about the fore-mentioned *admission to the Sealing Ordinances*, and *so forth*, which shall be particularly, but briefly, set down anon after; and in special, why he may not deal particularly with them, as their case may require.

## C H A P. IIII.

And now we take leave, after our manner, to set down our Arguments, whereby to prove, that it is the duty of every Godly Minister, to treat with his people, about tho'c matters fore-mentioned, *Admission of all to the Sealing Ordinances, observation of Christmas*, for we speak as we may be understood, and *the saying the Lords Prayer*; and to make clear proof unto them: That these things ought not to be done, as commonly they are done all over the National Church, being a meer provocation of wrath, a fire that burneth all the day.

First, then we argue it thus, that which the Lord God hateth, all the Godly Ministers and people do hate also, else they are not Godly; *do I not hate them, O Lord, that hate thee*, them that professedly, openly, and in some eminent way of opposition let themselves against God and godliness, *do I not hate them Lord, that hate thee*? certainly, the Godly throughout the World, are made so like their God now, having received his spirit with the word, holy, as he is holy, that what their God hates, they hate, and with a perfect hatred they hate it, and what he loves they love. God hath placed affections in the soul, that we may imbrace good things and welcom them, with love, joy, and delight, and avoid evil things with indignation, hatred, and soul-loathing.

§ 1.

Now

Now sit we down and bethink our selves what doth the Lord hate more, then he doth those presumptuous doings at the place, where the *Font*, as commonly we call it, standeth, and that other place, where is the Lords- Table?

First, We shall need to adde but little to this, in the first place having spoken so much to it before. Surely, you will grant, that that high and mighty person ( such he was by his place ) you read of in the Church Chronicles, dealt hatefully, rather despitefully with God and good men, when he did at the Communion- Table, what he should have done without dores, and before the wall. \*

*Julian Uncle to Julian the Apostle, b. you ( of Mr. Hs. persuasion and practise ) may memorable was not do as hatefully with your Lord Christ, whom the revenging band of God up- on him ; for na- ture vented it self not by the accustomed pas- fages, but through his mouth, and so he died.*

Sir, look to it now whether you profess to know, to love, and to fear, in admitting his enemies and adverteraries to his Table : taking no other account from them, but because they were baptized in that large and wide Church, the Nation there ? These were hateful doings sure ( we will remember you once more of Galvins words ) To take the sacred body of Christ, and cast it to Dogs by them to be rent and torn in pieces ; but so hatefully do these Ministers deal with his sacred body, that give the Signs and Seals of it to Dogs and Swine. We pass from that, onely remember the point we are making out, the Godly Minister hateth what his heavenly father hateth, therefore cannot but contend against such hateful doings.

Think you, Sir, which of the two abominations

ons rise highest : the Horrible prophanation of the Lords day, or the celebration of Christmas day ? And judge your self about it whether you can give the least countenance to it ; or do not withall your might and main contest against it : Surely so you must do , else you do not as the Godly do , *hate that which their Lord hateth*. You will find it an hard work to take off your people from that annual observation, as it is, to take of a *Turk* , a *Few* , or a *Papist* from his Religion ; yet if you will approve your self a Godly man, and so to *hate what God hates*, you must set about it ; for untill they shall draw off their observation from that day, they can never be drawn on to the observation of the Lords day ; the one or the other will be an abomination to them, we passe that also.

In the next place think you here also whether the *dreadfull Name of God* is not fearfully prophaned every day by the wicked man : saying the Lords Prayer, we know not how often in the week daies ( for commonly he can say no other Prayer ) but so often as he comes to the meeting place , there he says it , but how doth he blasphemie his God in so saying it ? Truly we could hope , that if you would speak to your hearers in *Isidorus* words, about their saying this Prayer and not call them what they are not, *Believers* , *Disciples* , and *Saints* , but what they are, till renewed in the spirit of their minds, *Wolves* , *Swine* , *Dogs* , which is said of all ungodly men at once, *without are Dogs* , *Revel. 22. 15.* we were saying ,

† 3.

it might be hoped they, wuld as soon let Wild-  
fire into their mouth, as let this prayer go out of  
their lips. Though yet we remember a wicked  
man is a very bold man and presumptuous ; spe-  
cially at this point of praying the *Lords Prayer* : A  
Prov. 14. 16. fool rageth ( that is finneth outrageously ) yet is  
he confident. *Isidorus* words are thele, as we  
*Isid. Pelusi.* have heard them Englished unto us, and as you  
l. 4. Ep. 24. may English them unto your people fully out,  
for we will give you but a line, one or two. *That*  
*person is ascended above Hypocrisie so in pudence, he*  
*is bolder then boldness it selfe, who dares call God fa-*  
*ther, while he knows he gives him neither fear nor*  
*honour : And saith Hallowed be thy Name, all that*  
Dr. Owen [ whereby to us he is known, all his attributes, his  
Saints per sev whole will, all his glory, the cause and end of what  
p. 134. he doth, or the principle from whence, with the mo-  
tive wherefore he doth it ] this name, saith he, be  
Hallowed! But how doth he blaspheme it, being  
the first born of Satans children, the chieftest of  
the black guard, belonging to the King of the  
bottomless pit. That worthy man goes on,  
shewing the blasphemy of this wicked man go-  
ing on in the *Lords Prayer*, *Thy Kingdome come,*  
*thy will be done*, whereas his father the wicked one  
himself is not a more deadly enemy to the comming of  
the one, and doing of the other, then this wicked  
person is, he or her. There is much more which  
is commended to your private reading, and as  
was said, please you, to your translating, that so  
your people may understand it, so you may do  
them good, whereas he saying the *Lords Prayer*

er before them, which they will repeat after you, You do them infinite hurt, for you make them blaspheme, which every Godly Minister hateth to do, because his heavenly father hateth it, that is first.

In the next place, we argue it from the dreadfullness of Gods vengeance executed upon Ministers, that have by their more then connivance, suffered the Throne of his glory to be prophaned in those places by free admission to all commers; *My flesh trembleth because of thee, and I fear for thy judgements.* It is evident and clear to a discerning eye, as is the Sun-beam, that the *Lord hath made these Ministers wile* before all his people, who have countenanced, and more, those cursed mixtures at his Table, together with the observation of that *Idol day*, and the saying the *Lords Prayer*; so blaspheming this *Name Father*, and calling *Christ accursed*; *the Sun shall go down over the Prophets, and the day shall be dark over them.* *Micah 3.6.* God would inflict a greater darknesse upon them the Prophets in his just judgement, then upon the people, *Those that abuse most light, they come into most grosse darkness:* The *Seers especially*, they should be blind, who would see visions of peace for them against whom the Lord threatens *War: The night shall be upon the Prophets, their Arm shall be clean dried up, and their right eye utterly darkned.* They are smitten in the Crown of a man, the understanding they abused it, they perverted it, therefore the *Lord cursed his blessings.* And behold them now, they are besot-

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P. 119. 120.

ted in their very parts and abilities. It was excellent Burroughs observation, *There is more darkness upon wicked Ministers this day amongst us than upon ordinary people.*

What should be the reason of this, the procuring or meritorious cause of it? Surely, the abominations they have committed, or suffered to be committed in Gods-house, where they profess themselves to be set as Watch-men, and as Stewards, having the charge of the Lord committed unto them, to give every one their portion in due season, and they have been more flight and careless here in admitting filthy and noisom ones into his house, which they durst not do being Stewards to an earthly Lord; nay, which they would do in their own house, which you know was *Calvin's* complaint long ago, whereof anon after, which made him foretel what he did fore-see, terrible wrath comming upon the Christian world, and behold it is come.

And great is the wrath that is powred down upon the people too, they were permitted to communicate at the Lords-Table, before they were prepared for it by the word Preached to discern of the Lords-body, and now they are given up to their own lusts, and being *past feeling commissis with greediness*, and sitting under the dropping of the word, they are stirred no more then a Mill-post; Now the Lords Day is slighted by them, and Mans day honoured. The Lords Prayer as ordinarily blasphemed as his Name;

Name; O the terrible wrath that hath pursued, and hath overtaken Ministers and people, people presuming to come, whether they had no more call to come, then a Swine hath to come to your Closet, and Ministers consenting that they should come, having no more warrant from their Lord for it, then they have to suffer a man to stab himself, with the sword they could take out of his hands; knowing therefore the terour of the Lord, and that because of these things the *wrath of God is come upon the children of disobedience.* A godly Minister cannot but perwade Ministers and people by the *terour of the Lord*, and intreat them by the mercies of Christ to consider well what is done, or what they suffer to be done in Gods house, as to these sacred administrations there, and other horrible prophanations, which alwaies follow the prophaning of these sacred things, as the thread followeth the needle.

And if there be such a destruction to the wicked (the wicked Minister especially) so strange a punishment to the workers of iniquity, *as is the sword upon their arm* (of Ministers and people) *and upon their right eye then how can it be, but the destruction from God*, as Job speaks, must be a terour to a godly Minister, that he may not by connivance or silence, which is a consenting be an occasion to draw down this destruction upon the people. The destruction upon another, which yet he hath drawn upon himself, *with both hands* and as with *cart-ropes*, is terrible to the beholder,

§ 3.

der or stander by, how much more terrible to a Minister, when he shall consider, that he hath (to speak in a word) by his *dawbing* occasioned that destruction? he never told his people, and fore-warned them of the destruction, which would follow their prophaning of holy things, as to our ear the Thunder clap, the lightning, they were suffered to do it, and they did it, and *their Minister restrained them not*,

*1 Sam. 3.* *he wrinkled not his fore-head upon them, he frowned not. Surely, this is the manner of a godly Minister, while his people are doing him hurt, he will be keeping them what he can from hurt; while they trouble him, he will discover his tenderness towards them; that if possible, he may prevent their trouble, which certainly will follow their prophanation of holy things.* De-

*Pf. 51 14.* *Deliver me from blood* (saith David) *blood-guiltiness we will render it, to allude to it; there is the blood of Christ, which being sprinkled on us by the spirit, with the word working faith in us, whereby we lay hold of it, is our righteousness: And there is the blood of foul's, which is a perishing for ever in their blood, that is in their wickedness, being never discovered unto them; from the contemning, slighting, spilling, prophaning of the one, and from being a cause or an occasion of the others perishing for ever; the Lord will deliver every Godly Minister. These are two Scriptures (we think these are excellent Bolton's words) which every Minister should bind for a sign upon his hand, they should be as frontlets between his eyes, he should write them upon*

upon the Posts of his house, or upon his gates, or please him upon his study door; or which may do as well (yet nothing will do till they be written upon the heart) upon the Chancel door (if that order be observed as once it was by as abominable Idolaters as they, who worinpped towards the *Last*) and the Lords Supper celebrated *Ezek. 8. 16.* in the upper-most parts of the World, as high Eastwara as we can go, we will but name the Scriptures, the first is, *Ez. 3. 18. 19.* *When I say unto the wicked thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked man from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thy hand: Yet if thou warn the wicked, and he turn not from his wickednesse, nor from his wicked way, he shall die in his iniquity but thou hast delivered thy soul.* The other Scripture, *1 Cor. 11. 27.* *Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord, as guilty as all they were, or any one of them all, who shed his blood of malicious wickednesse.*

And now, Sir, for we must take it in by the way, we know here you and your brethren put by the stroke of thesee Scriptures, not suffering them, if we may so expresse it, to make any dint upon you: *Ye do warn the people, ye do thunder out against them in these or the like words, and they regard your thunder as much as they do the rumbling of the Cart in the street, or the sound of Thorns under the pot.* Alas, Sir, this your warning is vanity

nity and worse, it will not bear you out before men, Godly men, how much lesse before your God, to whom you must give an account of ( we should tremble to speak it, as you should to hear it ) your bloody doings ; you warn them, you threaten them, you lay the judgements of God before them, *bibunt & comedunt tamen*, notwithstanding ye suffer them to eat and drink their own damnation, what becomes of your warning now ? O Sir, we pray for you, and your brethren, that you may repent of these doings, and correct them, else you and your warnings must perish together. And this much in the third place to assure you, that a godly Minister cannot be silent in these matters, *the destruction from God is a terror to him, as sure as the consolations from God are not small unto him.*

¶ 4. 'Tis the great ambition of his soul, to gain souls over unto Christ, to profit those his Lord hath set him over ; he would further conversion what is possible, but he wold not be a stumbling block, or bar in the way of conversion for a World. In a word, he would profit his hearers : why then he must take Gods way, he must take counsel at Gods mouth, he must Preach the preaching that God commands him, he must do all things as they of old, according to the pattern or as they were commanded ( how often repeated in the last Chapters of Exodus ? ) according to the mind, will, rule of God, prescribed him in Gods word, else they shall not profit his people at all *faith the Lord* ; he must be a good man, he must

must stand in Gods way, he must take counsel at Gods mouth, who looks for good successe ; we dare not say absolutely that a carnal Minister shal never have good success in his Ministry ; it is the word that converts , and not the person of the speaker, we tie not God to the goodnesse of any mans person : He, as one saith, can write well with a bad pen , and cut well with a blunt and naughty knife : He is infinitely above his Ordinances, and we as much below them ; he can sanctifie an unsanctified means , for the turning the heart unto himself, as the ghastly looks of a dead man, or the sights of a man falling down suddenly before him, as we read one Waldus was converted. He can bless the words of a poor country-man, ( but rich in faith, so speaking glorious things of the Kingdom of heaven ) for the conversion of a sinner, as he did to *Fanius*, together with a very looking into the Bible, which his good father had laid in every room *Fanius* his son came into. But it is not what the Lord can do , but what he will do, which he hath declared unto us in his word, *who they are that shall profit his people, and who shall not ; they who stand in his counsel, and cause his people to hear his words, these shall profit the people, They who do not so, shall not profit the people at all.* Jerem. 23. 32. 33. we shall see down *Catharinus* words upon that Scripture, as we have heard them opened unto us, having such a tendency to our scope : It was not the purpose of the Prophets to set down the counsels of God in the several parts and pieces of sound, whole som and living Doctrines;

Doctrine; for we have in the Prophets but a breviate or abstract of their Sermons, as much as the holy God saw needfull for us, but it suffised the good Prophet to refell or reprove the false Teachers, who yet would be accounted the onely men, though they stood not in Gods counsel, nor caused the people to hear his word, though they had no regard at all to build up the people, but themselves, and to make themselves fat by the sins of the people, that was indeed all their care: So though they saw all things, like the counsel of the froward, carried head-long in a direct way, or tendency to utter ruine; yet what cared they? They saw wickedness in its Throne, and impenitently running as righteousnesse should do, through the land like a Flood, or misb'y stream: They saw, and they heard horrible contempts and affronts to God, and which must needs issue from it, as a filthy stream from a more corrupt Fountain, the filthy conuersion of the wicked. Yet their unrighteous soul hearding and seeing all these unlawfull deeds, were rather cheareed then vexed, Cæcubabant ad hæc omnia; they were more then Pur-blind, they saw none of all this, nor did they hear it (to reprove it, but rather to allow of it) for who so blind and deaf as my servant (saith the Lord) that will neither see nor hear. So far we have read Calvin, giving us an Epitome or Abstract of our times, and what false Teachers do, even as they have done, suffered the people to make themselves vile, and restrained them not, and so could not profit the people at all; and what true and right Ministers ought to do, do their office, stand in Gods counsel, cause their

their people to hear his words, which is the way of Gods prescribing, to turn their people from their evil way, and from the evil of their doings which is to profit them indeed. So we have concluded that it is not, what is the custom of men to do, but what is the mind of God that they should do. Sigh then the Lord in this Scripture hath shewen his Ministers the way they must take to profit the people, if they have any mind that way, we take leave to proceed a little further in it, and inquire whether Godly Ministers all over the National Church (in common account, such with yourself) are not far out of this way, to profit their people at all? and so are to be reproved from that Scripture before opened to your ears? we appeal to you in this, do they lift up their voice like a Trumpet? do they open their mouths and speak against those horrible abominations, they are eye and ear-witnesses of? They hear the name of their God pierced, to say no more, his day prophane, presumptuously, openly before all *Israel*, and before the Sun, at noon day, rather all the day long, ay and sometimes in the place and time of hearing (& ad hoc *lex fieri*? ) And the day (for we will put it together, because where the *Lords day* goes down, *mans day* goes up, and where the *Lords day* hath its due elevation in the soul, as is proper for that day) there *mans day*, that hath the stamp or ordination of man for it, is cast out, for it hath its exaltation onely in that heart where *Satans Throne* hath his, we were saying, they see

the Lords day prophated, Mans day honoured; they see and hear the word of his grace; the one-  
 ly means of Salvation reproached, contemned,  
 vilified; Christ and his glorious Gospel made  
 as light of, as we of that, we cast behind our  
 backs, or tread under our feet? Notwithstand-  
 ing these despisers, deriders, scorers of Christ  
 and Salvation by him; these unworthy ones,  
 that put the word of life from them, judging them-  
 selves unworthy of eternal life, these, we were  
 saying, are invited to come to the Lords Table,  
 and are taught to hold out their right thereto,  
 as to Gospel-fellowship, and to all Church-ad-  
 ministrations, by privilege of their first birth, and  
 upon account of their *Infant-Baptism*.

How can he that is wholly void of a lively  
 faith and true repentance, that hath nothing of  
 the spirit of Christ, how can he receive Christ?  
 Nay, he that is wholly possessed of sin and Sa-  
 than; how, is it possible he can be capable  
 of Christ? What a filthy minture is here, when  
 without any choice the veriest Virlets openly fla-  
 gitious are admitted to the Lords-Table, whom  
 no honest or ingenious man would admit to his  
 own? And can we wonder now whence are  
 Wars, Plagues, Droughts, Dearths? &c. &c. &c.  
 1 Cor. 11. 20. &c. &c. &c. &c. &c. &c. &c.  
 Sirs, You cannot think your selves too deeply  
 charged in this matter, for you do, if you do  
 as Mr. H. your fore-man and leader doth (which  
 you profess to do) if you make the Lords-Tab-  
 le the very *whore* of *all* the *Deggs*,  
 and

Mat. 10. 13.

Act 13. 46

and Swine in the Parish, he admits all thither, come, who will come (and such wil come, and wil have no nay) how filthy soever, yet clean enough, and guests well enough becomming the Lords-Table, though too nasty, and ill becomming ours, which was *Calvin's*<sup>2</sup> complaint long ago, a p. 252. whereof you may have read, but we doubt you have not read it; at least not observed it, for had you so dont, you could not do as Mr. Hs. doth, he doth not only admit these worst sort of beasts (for beasts in the shape of men, as you must grant, are the worst of all beasts), to the Lords-Table; but he tells us, *That the sacred things dispensed there, do more properly belong to such beasts,* <sup>I think Calvin incomparably the wisedst man that ever the French Church did enjoy, Mr. Hooker Preface p. 3. &c. See Mr. Bolton Case of Consc.</sup> 252. *than to the sheep of his Pasture, his beloved, chosen, and faishfull people.* Hear his words, *To speak sincerely, if we should propose two men, one that is not in Covenant with Christ, and one that is, this Sacrament doth more ingeniously belong to the first.*

Ingeniously spoken, for so may we mock the mocker, and speak by contraries, for how could he speak more sinfully? But that worthy man, replieth unto him after this manner very well, *Come ye Drunks, Whore-Masters, Murderers, Dr. Drake and all the rabble of Hell, here is (ingeniously) sincere and comfortable Doctrine for you indeed. The Sacrament doth more (ingeniously) belong to you, than to any that are in Covenant with Christ.* But it is not our work to make answer now, this we have done before as we could, and as matters ynder debate did require, here we are to shew our dis-

like of these Doctrines, and our Ministers charge from the Lord to rise up in their might against them. Yet this we would speak here, that he groundeth this his *ingenious position* (for we may speak contraries, in this case, as he to the truth) upon this supposition, *that actual receiving is a converting Ordinance*: Or thus, *The Sacrament is not onely food to nourish, but it is, as the word is, an immortal seed to beget to Christ*. It is in vain, say our Godly Ministers, to put bread and wine into a dead mans mouth. Therefore an unregenerate man dead in sin (namely the guilt of his sins, and the *Circumcision of the flesh*, (that is in respect of the power of corrupt nature) is not to be admitted to the Lords Table.

Col. 2. 13.

*Let him be admitted to that Table, for it is not vain, saith Mr. H. to put bread and wine into a dead mans mouth; if it can quicken the dead, and recover life, as he believeth it doth, and upon that presumption admitteth all to that Table, the wicked and ungodly, rather then holy and precious ones; for they need quickning, being dead and void of the first grace, more then the other weak ones (as the strongest feels themselves in their own strength, very weakness) need strengthning: And Sir, is not this your conceit also.*

Now we would refer the Reader for his satisfaction at this point, to that, which the Lords four Worthies one after another, have replied to this — We had almost said monstrous conceit, being, as we conceive, as abhorrent to grace, as Monsters are to nature. *That actual receiving*

receiving is converting ; and crave leave humbly to give our opinion or persuasion in reference to those holy exhortations , and prayers are given forth there, before and after the action of receiving, which may be through the spirit, as effectual for conversion (say some of the godly) as those that are delivered from the Pulpit.

We humbly conceive, no, and so we give our persuasion, *That those concomitant duties, performed at the Lords Table, in the time of receiving, have not the stamp or Seal of God upon them for conversion work.* These shall effect that for which they were appointed, the strengthening the weak in faith, and increasing of grace already begun, not for the working, or begetting of grace, where it is not. It is true, many speak glorious things, what quicknings they have felt by the exhortations and prayers, they have heard at the burial of the dead , and amongst the living at the Lords Table. But we believe they have erred in their hearts, and have been wholly deluded in that matter, for most apparent it is, to those that can observe their walk : That whatever they say, there is no change wrought upon them thereby ; but for the worse, being rendered more obdurate and seared ; more, if more can be, *earily sensual, and Divellish*, as they must needs be whose wisdom is not from above , and therefore do Idolize the word spoken at those times and places , which they contemn and reproach, spoken to them on the stated day from the Pulpit. And hence it was, as we conceive. *That excellent Cartwright Luke 9.60.* Mar. 8.22.

would p.425.

Buz. 56.

Gen. 25. 9.

35. "

Gen. 50.

would have neither Prayers, nor Sermons at Funerals, his reason is, There the dead will be strangers from the life of God, and stubborn opposers of the word of life, the Gospel of the grace of God; *Ishmael* wil be as studiously obsequious about the burial of the dead, as *Isaac* was, and *Esau*, as *Jacob*; the *Egyptians*, as the *Israelites*; or to speak after our manner now adayes. They that never regarded a Sermon all their life long, will have one if they may have their will at the burial of their dead, and they that cast the Pearl of Exhortation at their heel, or under foot, and rent them that bring it, will seem to make an high account of it at oþer times and places; Therefore said that worthy man, *ob eamq; causam preces, & conscientes non esse, in funere adhibendas, quoniam exequia, in funeris ita procurari debent, ut tam infideles, quam fideles, illi inservisse possunt.* But holy things are not to be given to Dogs, neither are Pearls to be cast before Swine, such as are known prophanè persons, enemies to the Cross of Christ, deriders of the Word of his grace. Hence we would infer, for our information, and the Readers if he need any, and to ratifie our perswasion.

1. That Believers and Infidels (if any such there be in a National Church, where all are holy) who ought to come together for the burial of the dead, ought not to come together in one place, where the signs and seals of Christ's body and blood are given forth.

2. We

2. We infer, that the admission of prophanes, deriders and scorers, to hear and see what is spoken, and done at the Lord's Table, serveth to harden them more, and to build them up in their superstitious conceits, as do the Prayers and Sermons at the burial of the dead: We are for the most part, as Idolatrous, as were the Jews, and as now the Heathen are, they worshipped with their faces Eastward, so do we now; witness the building our Chancels, our comming into the Church, the honour we give with our faces Eastward, the more Eastward, the more honorable though at the back of the Preacher; the placing the body in the grave witnesseth our superstition also, as doth the placing of the L. Table if it be where it was wont to be, as we believe it is not among Believers; for

3. We infer in the third place, That what Idolaters did, and now do, we must not do: But the contrary, as the Lord taught his people Idolaters worshipped towards the East, his people should worship toward the West; for so he commanded his Temple to be built, the worshippers there should look towards the West, *Ezek. 8.16.*

The sum is this, and so we will contract, if we expect Gods blessing, keep we close to the way and means of his own prescribing. Good ends have straight ways, as holy and pure aims, carrying level therunto. Look we not as that wortly man saith, *That God will go out of his ordinary rode-way, to meet us in our by-paths.* God deals with us by means suitable to us, as reasonable creatures having reason, though we have not grace: And because this

*Mr. F. of  
adopt. p. 175.*

reason, not sanctified, is a dreadfull enemy to the power of Godliness; he deals with us as such sinners, that are not only indisposed to come to Christ that we may live, which makes our coming to him impossible, as to ordinary means, working in their own strength; *Therefore doth he by his word and spirit put forth towards the people of his choice, the efficacy of his power, for the immediate and especial working of those things in them, and by them, of which as rational creatures bound unto an orderly obedience, they are pressed & exhorted unto.* Whence it is, That he who truly glorieth, glorieth in the Lord. For man doth nothing when he doth his best, but God doth it in him, and with him; God layeth his work before him, gives it him to do, & strength to do it. What a Master do his servants serve! He sheweth them their work, inableth them to do it, then pays them for doing it, working so in them, as if they did nothing (as indeed of themselves they do nothing but sin) and then rewards them, as if they had done al: O unspeakable grace!

To shut up this Paragraph, and to give the reason in brief why wee have been so long in it.

1. That we might through Gods blessing with it, beat off our selves and others from a fleshly carnal confidence in empty Titles and bare Forms, neglecting the while the power of Godliness.

2. That beholding the judgement that is written, and now executed upon that mother Church, the Jews, *we may hear and fear, and do no more presumptuously.* What Circumcision and Sacrifices, and the Temple were to the Jews, the same Baptism

R. Dr.  
Owen p. 285

Baptism, the L. Supper, & frequenting our religious Assemblies are to us; And as the Jews, in the midst of all their duties, had wholly laid aside Christ and Sanctification, so have generally christians now. They resting in Circumcision, and in the Law, are fallen from Christ, and are ignorant of the spirit; the very same may be said of us formal Protestants, we have turn'd al Gospel dispensations into *externals* meerly (which is M. Burges his charge against us) and so are becom *Christians of the flesh and not of the spirit*: O take heed, saith that excellent man of this Epidemical disease, be not damned or trodden down in this crowd.

Surely Mr. Hs. with the men of his way, and fleshly mind, have by their sayings and doings, greatly encouraged a carnal confidence in these *externals*. For what other use can there be made of their Popish Doctrines, whereof before, but that the Sacraments do confer gracie *ex opere operato* from the very work done, and application of them to their mouths (you did read his Tenet before) *Which made Melancthon wish, the very word Sacrament were removed out of the Church, because as people then were informed (and now are by men of Mr. H. way and judgement, perswasion and practise) they thought in the Elements of a Sacrament some inward super-natural force lay couched to save them: And therefore they took these Sacraments, as men would medicinal potions, that by an inward Physical power, produce their effects; by this means all visible Ordinances were turned into mere Idols: They attributed that to Baptism which belonged one-*

ly to Christ's blood: They would give that glory to a Sacrament, which belonged only to Christ, and made as much of the linnen wherein Christ's body lay, as of the body it self, *mutatis nomine de*.

We conclude, a godly Minister whose zeal is for God, and the good of his people, will keep close to Gods way, and stand fast in his counsel; he will not expect God should work by means: He never commanded, or ever came it into his heart, not by Prayers and Exhortations at his own Table; He hath not said to our best remembrance, that he wil convert any thereby. These shall serve for the inlivening and strengthning of grace already given, we may call the first grace, not for the begetting of it; Grace must be used put forth and exercised there, it is not gained there, being neither the time nor place for it. And so much for our fourth Argument, and why we were so large upon it; a godly Minister cannot but be much grieved, and stirred, hearing and seeing that, which obstructeth the way to our heavenly Canaan, *Jerusalem*, which is above.

5. A Godly Minister, he must speak out in these cases, he must lift up his voice like a Trumpet, he must open his mouth, and speak against such doings as these are, and are done in Gods house too, and before his Lords face, sitting as in a Chair of State there; he must speak agaist such horrible doings, *si natura negat facit indignatio*, as you know one did that was dumb, seeing a man offering to kill his father, he spake, who never spake before, what? will you kil my fa-  
ther?

ther? So it is with a Godly Minister, though tongue-tied before, or as Moses, though he be not a man of words, but slow of speech, and of a slow tongue, yet hearing the name of his heavenly father blasphemed, his Lord called accused, those matters prophane, or worse dealt with them if trampled under foot, *si natura negat facit indignatio*, he hath a *zeal* for his God, a *compound of love and anger both*; O how he loves his God who loved him first, and gave him to his Son! and his Son so loved him, that he gave himself for him, and *washed him in his blood*; O how he loves his God, his Lord, and Christ! and now with what a fiery indignation, is he carried out against those abominable doings in his fathers house? truly with the very same anger, in his measure, as his Lord and Master was carried out with, when he whipped the buyers and sellers out of the Temple, making it, as now it is all over the Nation, a Den of Theeves. It is his zeal for his fathers house, &c.

6. A godly Minister must do it, because of the charge of the Lord unto him; *If thou take forth the precious from the vile, thou shalt be as my mouth*, *Thee shall teach my people the difference between the holy and prophane*, and cause men to discern between the clean, and the unclean: cause men to discern; if they will not see, they must be made to see, what is as clear to be seen as the Sun-beam. See! there is a superstitious person, an observer of times, according to his own understanding: See! he cleaveth to a bare form of religion, opposeth

the power with all his might, yet see, how he pres-  
seth us to partake of holy things; cause him and  
her to see this, that these belong not to them;  
Surely a Minister of Christ defiles the Pulpit,  
and prophanes the holy things of God, if he  
doth not so do; her Priests have violated my law,  
and have prophaned my holy things: Him soe they  
have put no difference between the holy and profane  
Ezek. 22.26. neither have they shewed difference between the un-  
clean and the clean.

It is a token of sore wrath pouring down  
upon a people, Thy Watchmen are blind, they have  
no discerning, they see no difference, and they can  
make none betwixt the precious and the vile, and  
so as to Gospel-administrations, they deal with all  
alike, as was said, but with the wicked more kindly.  
This is a sign of the forest wrath, that can be in-  
flicted on this side hell; The giving of the people  
Pastors after their own hearts, brutish ones, who  
seek not the Lord; a sign the people are gi-  
ven up into a reprobate mind, an obstinate spirit,  
having cast the word of the Lord behind them,  
now they have Teachers suitable to their hearts  
luts; like *Abab* they are, and now they shall  
have four hundred false Prophets to teach falsi-  
hood and please their luts; and but one, that  
speaks the truth, and with him they shall deal as  
*Abab* with *Micaiah*. But it is Gods mercy to  
the good, whom he hath made good, they shall  
have such Teachers as shall speak to them for  
their good, as *David* had *Nathan*; *Asa* an  
*Hanani*; *Jebediasphus* a *Jehu*, the son of that god-  
ly

ly Father. O it is a great mercy from God the Lord of the Harvest, to have Pastors given us after his own heart, and not after ours, till our hearts be changed; who can according to the charge of the Lord, put a difference between the precious and the vile, and cause men to discern between the clean and the unclean. Jer. 3. 15.

It may be said here, If a Minister shall so do, he may shew his godliness in so doing, but no point of discretion.

He cannot well shew himself a truly godly man, and not a truly discreet man; and yet, if he have lesse of the Serpent, and more of the Dove, there will be no lack. But why doth he not shew himself discreet? It will be answered, because he will stir up the peoples anger and indignation against him; for they cannot indure how bad soever they be, to have any difference put betwixt them and the good, especially in point of Church-administrations; for they were baptized, and are all holy every one of them.

To this the answer is easie; he is the discreet man, that manageth all his matters full up, in desire and indeavours, to the charge and command of his God; doth his duty and teareth not, knowing whom he hath trusted, whose he is, and sin and Grace whom he serveth; he remembers his Lords promise, as sure to him now, as when it was first made to *Feremiah*; *I will make thee unto this people a fenced brazen Wall, they shall fight against thee, but they shall not prevail against thee: For I am with thee to save thee, & to deliver thee*, saith the Lord: Mr. Caryl on  
I. fib. 9. v. 4.

Lord:

Jer. 15. 20. Lord do this is a point of sound discretion, to do  
 Ezek. 3. 8. what the Lord commands us to do, come on in what  
 will.

The conclusion is peremptory, we ought to obey God rather than men; and fearing God as we ought, we cannot but be fearless of men: And even of these men now set apart, and severed from others, as the Lepers were because of their filthiness, wherein they wallow like Swine: Shall this Godly Minister be honoured so doing his duty, and full up to his charge, if ever by the glorious work of the spirit and word upon their hearts, they be brought to themselves, and to see their own nastiness, for you know a Godly mans design is the same in these matters with his Lords; He commands this difference to be made, that we may have a discerning into our state and condition, and bethink ourselves what is to be done to get out of it; for it will not be safe sure for us to remain among the uncircumcised and viles ones, with whom we must be numbered while such we are; so this making a difference serveth as to the end, and intendment of it, as delivering up to Sathan, did for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus; And this we thought fit to add, thereby to take off if it could be, that heavy charg of uncharitableness, and rash judging every godly Minister stands underwayle he is doing his duty, according to the charge and command of his God; He can say and take God to record upon his Soul, as to the truth of that he saies; That he knows

knows no possible way to make them precious, who are now vile, as we all were while we were in the state of nature, but by speaking and doing full up in desire to all that his Lord hath charged upon him. They are corrupt men in their Doctrine or practices, or both, who corrupt their hearers, and so destroy themselves; It is *dawning* putting light for darkness, and darkness for light; It is the seeing *Visions of Peace* for us while we walk contrary to God, are resisting of him and fighting with him, all this destroys. But while a Minister, as every Godly Minister doth, stands in Gods counsel, and causeth his people to hear Gods words, he shall profit the people, turning them from their evil way, and from the evil of their doings, for so saith the Lord. Your worthy brothers words shall put a close to this, *Beleeve it, no Soul receiveth good by the word but that soul that thinks every word of the Lord good and labours as it is proper to his condition, to apply it, he is willing to bear all Thunder and Cannon-shot, Mr. Ford of from the word as his case may require, but this is the* <sup>adop. p. 265.</sup> *cursed pride of our hearts, when we please our selves in our sins, we will hear no Minister, except he will sing a cursed requiem to our spirits, not yet made tender by that Thunder and Cannon-shot from the word.*

~~Anticipating in due time of your stay in London~~  
 CHAP. V.

**W**E have two words more, both relating to this charge of the Lord, that every man in his place may do his duty, and live up to it, having spoken these, we shall close this Treatise.

A Minister is bound to speak home in particu-

lar, and say as the case may be, *Thou art the man,*  
*Omnis actio sit* the vile person and must be separated, and not  
*per contumaciam* dealt with as if he were precious, you have a say-  
*autem Physico* in sacra-  
*physica in sacra-* ding, as we have heard, that *Medicina non curat*  
*practandi* *hominem, sed Socratem,* Physick doth not cure  
*actione vel* men under that general notion, but this or that  
*maxime locum* *habet. Doctri-* man in particular, so the word like a plaster to  
*na omnis propo-* the wounded man, and a potion to the sick man,  
*sita in genere* must be put home, else it profits not, and this a  
*versatur adhuc* Minister stands charged to do, to the very utmost  
*quasi in toto re-* he can do; It is not fire in general that burns, but  
*moto, nec potest* this or that fire, so it is not sin in general that  
*ad ipsam ani-* humbles me, or dammeth me, but it is my sin,  
*man pertingere* which if not repented of, and humbled for, will  
*sed cum specia-* certainly do it; it is not repentance in general, but  
*tim accommoda-* my repentance for my particular sins, that is a  
*tur quasi in do-* means sanctified of God for thy turning; the  
*mum ipsius* like we may say of faith, it is not faith in general  
*mentem venit,* that will save me; but my faith laying hold on  
*et illam con-* Christ, as with my own hand, emptied of all  
*tingit & pen-* that which filled it before, it is that which saveth.  
*trat, Dr. Dav. in*  
*col. cap. 1. 21.*  
*pag. 108.*  
*Dolus versatur*  
*in generalibus.*  
 The Devil opposeth not a general faith, but a  
 particular faith, because this brings Christ home.

*Actions*

Actions are of singulars, an universal man cannot reason, nor see nor hear; it is that man and this man that sees and hears, and reasons; particulars are operative, speaking to men in particular, that his words may look every one in the face; as the eyes of a Picture seems to do; it is being according to the mind of God, may by his blessing prevail with us; he that preacheth otherwise, that is, preacheth in general, he works in us but a confuted knowledge of sin in general; so of reparation, of humiliation of faith, all in the general. And so perhaps a man may account himself a sinner in the general, and as yours, a believer in the general, and a Disciple at large: but if ever he be saved, and a believer indeed, he must be a sinner in particular, and in his own eyes the vilest of many, the chief, or first of sinners, and he must renounce that vain conceit, through your means, he had of himself, counting himself according to the rates had of men in the Market of the National Church, a Believer without Faith, a Disciple without Discipline, a Saint without Holiness: It is particular preaching that will doe good, faithful dealing with mens souls: you have heard and perhaps found it so by experience, pray you see you make use of it: if a man be fast asleep (as your Nominal Believers are fast asleep in sin) and you would awaken him, you must call him by his name Richard, John, or Thomas, you must speak particularly to him, and see whether that will not awaken him, which a greater noise will

not do. Verily your Disciples and Saints must be particularly dealt with, else they will never prove Disciples indeed, till a thistle proves a fig-tree. Let a godly Minister do what he can, yet we will put it off from us, as they did, for we have the same naughty hearts as they had, *When the Lord of the Vine-yard cometh, what will be done to those Husbandmen? that have so villanously dealt with him?* They say unto him, *He will miserably destroy those wicked men; not thinking the Lord spake of them; we can bear any thing till it be put home to our selves, it is the burthen laid upon my back that presseth me; but when these Husbandmen understood the Lord spake it of them, that they should be miserably destroyed, then they said, God forbid, and the very same hour they sought to lay hands on him, for they perceived, that he had spoken this Parable against them; and this brings us to our other words, so brief we would be, and then an end.*

§ 2. If a Minister shall resolve in the strength of his God, to act according to his Commission and fulfil unto his charge, let him look to find his people all that are haters of God, and of the word of his grace, haters of him, and dealing despitefully with him, for the wicked cannot endure to be dealt withall after the rate of wicked men, but as they are rated and reputed, being baptiz'd in a Church, for *Believers, Disciples, and Saints,* under that notion you must deal with them, if you mean to please them, if a Minister shall tell them, as he must needs do, if he be godly, that

they

they are mostly abused, and made to believe a loud lie being made to believe, that they are Believers, Disciples, and Saints, for they might as wel, and as truly have been told, that a Thorn, is a Vine; and a Thistle, a Fig-tree; a Wolf, a Sheep; and a Lyon, a Lamb; we were saying, if a Minister deal plainly and as the truth is, else he shall not profit them at all, then let him look for all the hard usage that is imaginable, and to be accounted a troublesome man; or to speak in Jeremiah's words, and as he found it to be, *a man of contention to the whole earth, Jer. 15. 10.* we must take in that learned mans exposition of those words, *Why was Jeremiah a man of strife and contention? What? Because of his proneness to contention, or because he was of a quarrelsome spirit?* No his contentiousness was not from his disposition, but from his Commission, not from the temper of his spirit, but from his calling, he was a quiet and a peaceable Prophet, but he was commissioned to prophesie terrors and troubles, he was sent forth to declare the way of that people to their faces; and he was faithfull in doing it, he spared none, he put a difference betwixt the precious and the vile, and therefore though he meddled not in buying or selling, in inquiring or taking upon usury, though he had no worldly negotiations, nor mingled himself with those affairs, which usually cause strife and contention among men, yet he was a man of contention. O this is a grievous work to tel those Believers, Disciples, and Saints, being instated to, and possessed of their Saintship by privilege of their first birth only to tell

these, if this be all they have to shew for their Saint-ship, that they are Wolves, Dogs, and Swine indeed. And truly, as this is a Ministers duty to tell them thus, come on it what-will; so is it their misery not to be told it, their misery we say it again, and their curse too; for by this means this flattering of them into a Fools Paradise, making them believe what they are not, to be Believers, Disciples of Saints; as if their Minister should make them beleieve they are Kings and Emperours, whereas they are the basest slaves and oneliest beggars: by this means they hear nothing of their own waies and practises, and so are deprived of the greatest benefit of friendship,

*Job 21. 18.* and humane society, *faithfull admonition*. The Lord threatens it as one of the sorest judgments, *Hos. 4.4.* *Let no man strive*; he doth not mean it of corporal strife, or of striving with blows, but of strife by convictions and arguments, so its expounded in the next words. *Let no man strive or reprove another*, to reprove another is to strive with him for his good, and it is one of the saddest reproofs (so speaketh that excellent man) and greatest evils that can fall upon a man, when God saith, *Let no man reprove another*, when God saith of a sinner *he shall not be reproved*. Its more then probable, that he hath said of his sin, *it shall not be pardoned*. To be reproved hath so much good in it, that to be reproved, is better then to be loved. *Open rebuke is better then secret love*, *faithfull* are the wounds of a friend, but the kisses of an enemy are deceitfull: By the wounds of a friend, he means not sword-wounds, but word-wounds,

*Prov. 27. 5.*

as those blows that a friend giveth by rebuking. But yet the kisses of an enemy, that is, his flatteries and soothings are as delightful to the flesh as they are deceitful and destructive. It is a Prince-like thing to do well, and yet to hear ill for so doing; but it is a slave-like thing to do ill, and yet to be desirous to hear well. To be a Professour or Protestant (such the Orthodox were called at first, as you read in holy *Fox* his Martyr, p. 989. making a solemn protestation against these Articles of Popish Religion, which were to be established) to be a Protestant in tongue therewith to protest for God and his truth; and worse then an Infidel, protesting against God and his truth in their life, as all they do, and cannot possibly do otherwise, who can give no other evidence of their Christianity, but that they were baptized: this is their *Anchor-hold*, and onely *lean-to*, and do they never so foolishly (as you know who did, yet they could not indure to be called fools) so these, do they never so wickedly, yet they must not be numbered amongst the wicked, but be dealt with according to the work of the righteous. An infallible note how to know a wicked and unreasonable man, a washed Christian, but indeed hath renounced his Christianity.

We draw to a close, a godly Minister if he shews himself such a one, will with the *same liberty* (as he said) rebuke sinners, as they *take in sinning*, openly, and not in a parable, or in the clouds, by remote intimations, but directly and to their faces, for they sin in the face of every man.

He wil follow St. Paul, *I please all men in all things*

<sup>1 Cor. 15. 33</sup>  
<sup>Rom. 14. 2.</sup>

not

not seeking my own profit, but the profit of many that they may be saved, he will please his neighbour for his good to his edification, and not with lies for his hurt to his destruction, making him believe, he is a Believer, a Disciple, or Saint, when he is no more such an one, then Gall is Honey, a Bramble a Vine, a Thistle a Fig-tree, an Ape a man. He knows full wel this plain dealing cannot be pleasing, and therefore cannot be profitable; may be, he knows he shal be persecuted as an enemy for speaking the truth, he looks for it, it must needs be so, so they dealt with his Lord and Master before him, and so they will deal with all them that follow their Lord, treading in his steps. They are well assured, if their Lord Christ were now amongst us in the fashion of a servant, and in a low condition, as once he was, and should convince men of their wickednesse, as searchingly as once he did, he would doubtlesse be the most hated man upon the earth; so must they be who in desire and indeavours do as he did, as to that matter of sharp and cutting reproof, Men may ask what is truth, as Pilate did, but as he could not, no more can they stay their answer, or indure to hear it. But a godly man is at a point for that, he seeks not his own profit, but the profit of many that they may be saved, and rejoiceth to go through dishonour and evil report for righteousness sake, and doing his duty, and comforts himself in the assurance of approbation from God, and protection from him. The words of the Lord to Jeremiah, and Ezekiel are very

John 18. 38.

very observable, where he not onely cheareth up the fainting Prophet to his duty, but threatens, if he do it not. *Thus therefore gird up thy loins, and arise, speak unto them all that I command thee, be not dismayed at their faces, lest I confound thee before them.* Chap. 1. 17. *Lest danger should deter him from speaking to their faces, the Lord setteth a greater danger before his face; if he did not speak what he had in commision from his God to speak, lest I confound thee before them.* And so to Ezekiel, *I send thee to a rebellious Nation that hath rebelled against me, be not afraid of them nor of their words though Briers and Thorns be with thee, and thou doest dwell amongst Scorpions, yet be not afraid of them, but speak my words, and be not thou rebellious like that rebellious house.* The Lord God will Ezek. 2. 4, 5, 6.  
3. 7, 8. account that man rebellious, that will not reprove, and that cuttingly, whom he bids reprove. Surely God will account no better of those Ministers, but as of rebellious ones, whom he sends out in his name, and Authority to fight against the corruptions of the World; and in the mean time, they shall hang down the head, and be tongue-tied. “How ill will God take it when we shall have more boldnesse to destroy our selves, and to do Sathan’s work; then a Minister of Christ shall have to save us, and to serve his God. We will leave these words upon your thoughts, repeating them once more, *Son of man be not thou rebellious.*

one. The Almighty God accounts it Rebellion in his Ministers not to do as he commands them to do. Reprove sinners to their faces, and look well to it, speak what I bid you, speak, *lest I confound thee before them.*

Sir, We have been the longer here in evincing a Ministers duty to cry aloud against the abominations committed in Gods house ; That we might evidence also our tenderest respects to you and your godly brethren in your way. We are very tender over you, because of the judgement that is written, and is hastning upon you ; if re-pentance of what is past, and amendment of matters cleane out of course for present prevent not : Surely, if we understand any thing of the Lords mind revealed to us in the Scriptures, he will ere long be very severe with you, with you I say Stewards in his house, and in common account faithfull and godly ; yea, and so reputed by the godly. He will not indure you long conniving at, yea suffering such abominable doings in his house.

The Lord doth not so narrowly observe, what the filth and scummy and sink of the Nation do ; we mean what the foolish brutish people do, nor what the garbidge or sink of corrupt Ministers do ! No, he observes what you do that pass for godly and faithful Stewards. He observes what ye do, and be well aware of it. He will either mend you, or end you, as the saying is. Ye shall

not be long Stewards in his house, unlesse ye walk more like Stewards there: Think on it we beseech you, and remember the judgements of God, begin at his Sanctuary, for there Reformation must begin also. And bear with them at the least, who feel the weight of their charge, and must do thereafter, these words of the Lord being a terror to them: *Lest I confound thee before them.*

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**F I N I S.**

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